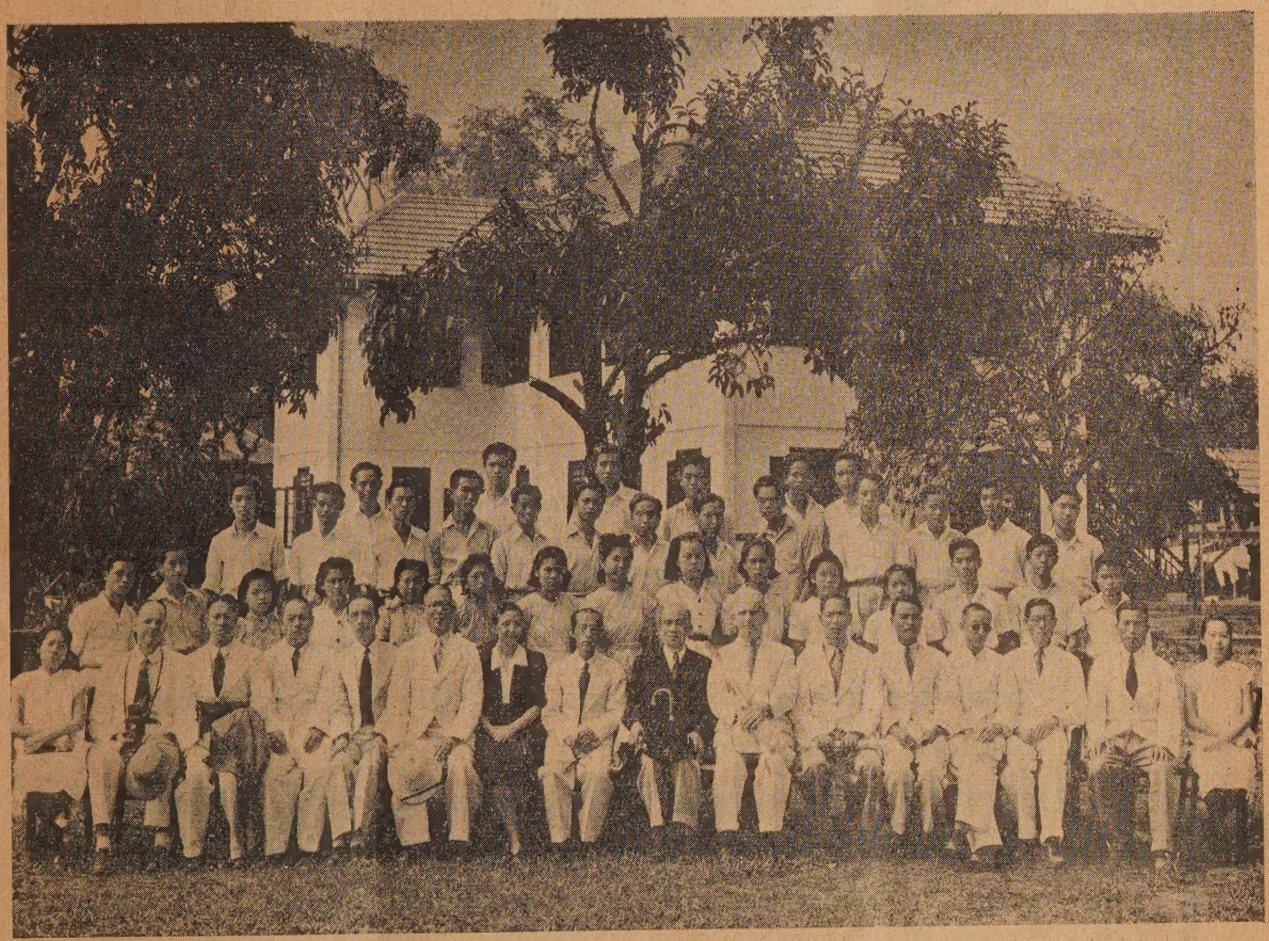
The Malaysia Message

SINGAPORE
MARCH 1949



The Students of the first Senior Middle Class (Chinese) of the Hoover Memorial School, Sibu, Sarawak. The Rev. and Mrs. Eugene McGraw, Dr. Y. W. Chen, Chinese Consul, the Rev. P. L. Peach, members of the Faculty and School Committee (seated). The new Mission Residence in the background. The new school building is just to the right of the residence. (See pages 12 and 13).

53:3

A HEALTHY TREE

Forty-six years old & you can still rely on every branch. With food from all over the world it seems like flourishing for many more years. When *you're* looking for somewhere to nest remember our branches will never let you down.

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IN THIS ISSUE

H. J. HARWOOD the Secretary of the Burma Christian Council, is a senior member of the Methodist Mission and the Burma Conference, Rangoon, Burma.

BURR BAUGHMAN was transferred last October to our Dyak work at Kapit on the Rejang River. Rev. and Mrs. Baughman, together with Rev. and Mrs. Lucius Mamoera and Rev. and Mrs. Djaleb Manoeroeng, are our missionaries of the Home Missionary Society in Borneo.

W. S. REINOEHL the Chairman of "The Methodist Advance for Christ and His Church", is the pastor of the Wesley Church, Singapore. He has contributed the page giving the proposals for the Advance from Easter 1949 to Easter 1950.

PRESTON L. PEACH joined the Malaya Annual Conference in 1916 and he and his wife are the senior missionaries of our Mission. Mr. Peach, for many years, has been the Educational Secretary supervising our schools. In this issue he gives an account of his first visit to Sarawak, Borneo.

D. K. RAJAKARIAR was the lay delegate from the Malaya Annual Conference to the General Conference which met at Boston, Mass, last year. In his Letter from America he relates his experiences and mentions many people whom he met while there.

ATTENTION

It is absolutely necessary that all main articles must be in the hands of the Editors by the beginning of the month if they are to appear in that month's issue.

The Malaysia Message

MARCH 1949

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CALENDER OF COMING EVENTS

Mar.	1	A.C.S. Old Boys' Dinner, S'pore.
Mar.	2-6	Malaya Annual Conference, Singapore
Mar.	10-13	Malaysia Chinese Conference, Kuala Lumpur
Mar.	17-20	Sumatra Mission Conference, Medan
Mar.	21	Trinity College Exams begin
April	4	Trinity College Third Term

OUR NEXT ISSUE

will be the April-May number.

SUBSCRIPTIONS

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OUR BOOK ROOM

Our Methodist Book Room, Singapore, is located at 12, Mt. Sophia. It is on the ground floor of the house known as the "Tower House", which stands opposite the Upper School Building of the Methodist Girls' School. Its new location gives the Book Room a much better opportunity for book and picture displays. For Singapore residents it is accessible by car on Mt. Sophia Road; for those who do not have their own conveyance we suggest coming to the back of the Cathay Building and using the steps up the hill. The telephone number is 82544.

Our Book Room has a very attractive display of books and pictures and all kinds of religious education materials.

Meditation Resources

"Seek a convenient time of leisure for thyself, and meditate often upon God's loving kindness."
—Thomas a Kempis.

Thanksgiving

I waited patiently for the Lord;
And he inclined unto me, and heard my cry.
He brought me up also out of an horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise unto our God:
Many shall see it, and fear, and shall trust in the Lord.
'Blessed is the man that maketh the Lord his trust,
'And respecteth not the proud, nor such as turn aside to lies.
'Many, O Lord my God, are the wonderful works which . . thou hast done,
'And thy thoughts which are to us-ward;
'They cannot be set in order unto thee;
'If I would declare and speak of them, they are more than can be numbered! —*Psalm 40: 1-5.*

*

(The following quotations are all taken from the book "New Eyes for Invisibles" by Dr. Rufus M. Jones.)

*

"To see the eternal in the midst of time, to feel and to enjoy the infinite here in the finite, is one of the greatest blessings life has to offer. Plato used to say that life comes to its full glory when some beautiful object, or some loved person, suddenly opens for us a window that gives a glimpse into eternal reality. It is no doubt a satisfaction to know the cause and to unde stand and explain what before was mysterious, but even greater is the thrill when something breaks in our souls that is exactly as it ought to be, which is what occurs with consummate beauty. It is a state beyond mere knowledge. We now both know and adore, because we see."

*

"We do not give anything like thought enough to the scope of our calling, to what life means—to the goal posts. It is a frequent topic in St. Paul's Letters: *"This one thing I do, forgetting everything that has been in the past, I press toward the goal for the prize of my high calling"* - to realize what life means. I was always surprised during my years of teaching to discover how little these students of mine knew of their own aim of life. They were brilliant men, but they had not - with notable exceptions - seriously considered where they were going."

*

"When you stand on the seashore and look at the moon, there is a lane of light that comes across the water straight to you as though you were the only person it was meant for. But the person farther up the beach has his own lane of light, too, just as straight and just as bright as yours. All the lanes of light come from the Central Light but each person has his one particular lane. So it is with the gospel which is according to me. It originates in the Eternal Light and Life, but it streams across straight to me and then shines out through my life."

*

"The old prophet Zephaniah said: "God will make new things in His Love." Here is something new in our Gospel—a new word and a new wonder in God's love, as Christ has revealed it and St. Paul has interpreted it. We are only just beginning to grasp the full glory of this revelation of *Agapé*. It means that new splendour in God, that immense reach of grace, which Christ has revealed. It is the movement of redeeming love downward from Above, from the heart of God. It is the divine perpendicular confrontation. It is spontaneous, uncalculating, adventurous, sacrificial love, giving itself freely and without limit for others. It is not given in return for merit - while we were yet sinners Christ loved us and gave Himself for us."

*

"If the dark sends us back to God, it will be well. George MacDonald, in his old age, with the darkness settling round him, wrote "The Diary of an Old Soul." In it he said:

> 'All things seem rushing straight into the dark. But the dark still is God. I would not give the smallest silver piece to turn the rush backward or sideways.'

The real battle, now as always, is in the soul. What is happening to minds is more important than what is happening in the war to buildings or to ships. And as has happened since creation's primal day, the darkness will be followed by the light and even now God knows what is in the dark."

*

Prayer

"Our Father, grant that we may discover in Thee the grace sufficient, the wisdom abundant, and the strength adequate so that in every outgoing of our lives, and even unto death, we shall be faithful to Thee, to Thy will and to Thy gospel. Help us to bring ourselves into harmony with Thy creation and with Thee, our minds the offspring of Thy mind, our spirits the children of Thy Spirit, our purposes the broken lights of Thy purpose. And by Thy help may we unceasingly exhibit that faithfulness which shall crown us with eternal life. Amen."

—T. Albert Moore

(Suggestions to our Readers: Do not read this page at one sitting. Turn to it again and again. Read the Psalm and the prayer each time and then meditate on one of the quotations, be it verse or prose. Only so can the fullest use be made of such a page of Resources.—Ed.)

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 53 SINGAPORE, MARCH 1949 NO. 3

EDITORIAL

THE FORTIETH CHAPTER of the prophecy of Isaiah contains some of the greatest verses of spiritual literature that have ever been written. They have been immortalized in the English speaking world by Handel in his great sacred Oratorio, the "Messiah." Anticipating the return of the Jewish exiles from Babylon and Jerusalem under Cyrus the Great, the prophet says, *"Prepare ye in the wilderness the way of the Lord. Make a level highway in the desert for our God. The crooked shall be made straight and the rough places plain. And the glory of the Lord shall be revealed".* This business of preparing God's highway, of making bridges of love and truth to travel over is surely one of the highest spiritual services that we can render in the world.

BRIDGE BUILDERS

We are not concerned today with the actual geography of the land over which those exiles had to travel, but we are tremendously concerned with states of mind and conditions of life. These states of mind, the new ideologies rampant in the world today, the social conditions of life under which millions of people now have to live, are much more difficult to bring into order than the Sahara desert. Our engineers today are willing to tackle anything. Here in Malaya, railroads have been cut through jungle and mountain areas, roads have opened up other areas, and on every hand we see rubber and pineapple estates and other useful products growing for the benefit of men. But the minds of the various nations represented here are more stubborn and unmalleable than the external world. We have learned how to conquer the desert, to organise and subdue the wilderness, and to bridge great rivers. Our most baffling problem today, all over the world, is to change states of mind and tunnel through stubborn ideas.

Centuries ago, St. Paul's clarion voice was heard throughout Asia Minor, proclaiming that *"In Christ there is neither Jew nor Greek . . . you are all one in Jesus Christ"* and to the church in Ephesus he spoke these reconciling words, *"Christ came and preached peace to you that were far off . . . he broke down the separating wall of partition that he might reconcile both and create of the two one. So then ye are no longer strangers or foreigners, but ye are now fellow-citizens with the saints and of the one household of God, being builded together for an habitation of God in the spirit".* Thus the bridge is built, the highway is there. The Christian Church as well as all other religions, as envisaged by their founder, were meant to be bridge-building or organisations. But instead, for most of us, our creeds and our practices separate us into water-tight compartments. There have been and there still are Christians who build fences and so the Church gets split in different groups. We must bridge these chasms, we must run spans to every home in every community. Church fellowship is largely a matter of human contacts; a friendly hand held out, a kindly word in season, a sincere greeting, and the bridge is often built. The most important of all our present tasks is to build highways and bridges over the deserts and the bogs of materialism so rampant here in Malaya, to the solid ground of a real spiritual life.

ARE WE MEETING THE EVANGELISTIC OPPORTUNITY OFFERED IN OUR SCHOOLS?

WHEREVER METHODIST LEADERS go they boast of the large enrolment in our schools in Malaya, Sumatra and Borneo. There are today at least 30,000 boys and girls in our Methodist schools. The first Anglo Chinese School was founded by the late Bishop F. W. Oldham because he felt there would be in such a school, through contact of Christian principals and teachers, a wonderful opportunity for evangelism. In the years since, these early schools have grown, many of them, into huge educational units; even the afternoon or continuation schools which were originally intended to cope with a class or two of pupils who were not eligible for the morning schools, have grown to incredible sizes. The demand for education in this country is insatiable and we have endeavoured to do a very fine thing to meet that need.

But what is our primary motive as a Mission and as a Church in Malaya? Are we simply endeavouring to supplement the agencies of Government and providing secular education, or do we still have as our major motive the evangelization of these children? There is full reason for us to pause and ask ourselves if we have somehow missed the mark. At a recent Quarterly Conference held by one of our District Superintendents in a town which he has known over a long period of years, he found that although our schools in that town had more than trebled their enrolment, and had built great and beautiful buildings, yet the increase in church membership was no greater than it had been 15 years ago. We feel this picture is probably a fairly accurate one of what is happening throughout Malaya. Our churches have not kept in step with the advance made by our schools. Instead of our school staffs becoming increasingly Christian the very opposite appears to be the case, and the number of boys and girls who are Christians, or who during their school career become Christians is pitiably small. At the coming sessions of our three Conferences should we not seriously ask ourselves where we are going? Have we missed mark?

SHALL I MARRY OUTSIDE MY CHURCH?

"DONT MARRY OUT OF YOUR CHURCH or you will regret it all your life", so all Roman priests and

many Protestant ministers warn their people, but most young people, if they fall in love with someone of another faith, believe that love will conquer everything - including church traditions, ritual, customs and dogma. In order to find out what actually happens in marriages between people of different faiths, Professor M. H. Leiffer of Garrett Biblical Institute conducted a survey in a "middle-class, densely occupied community in a large American city". These findings have been published in a religious journal, *The Christian Century,* and we believe are of interest to our readers.

In 743 "mixed" marriages more than one-third (271) were marriages of Lutherans and Romans; 209 were marriages of other Protestants to Romans, and 206 were inter-denominational marriages between Protestants.

Professor Leiffer states, as a result of this survey, that the commonest result of a mixed marriage is one or both of the partners to stop taking an interest in the church. He says that of the 444 men who were involved in a Roman-Protestant marriage 110 had no longer any connection with their church, and 124 had not attended church for a year. Of the 448 wives involved in such marriages 60 had dropped all such affiliations and 91 had not attended church for a year. Apparently it is usually the husband who sacrifices his religion in order to have marital concord. Professor Leiffer concludes by saying that divergent religious attachments, if they are taken seriously, generally constitute a basis of conflict, especially after the advent of children. Only a few instances of homes broken because of religious diversities were discovered through this study, but in numerous families the tension continued to be acute, even after 20 years of marriage." His conclusion is "It is abundantly clear that interfaith marriages have unfortunate results for organised religion".

Events of Interest

NOTES FROM THE BURMA CHRISTIAN COUNCIL BULLETIN

BURMA AS A WHOLE has not known total peace and security since the war period. The Government of the independent Union of Burma took over an unsettled state of affairs, a country in which essential communications, productive facilities and economic balance were all seriously impaired.

Communism, visibly present from the time of the expulsion of the Japanese in 1945, took its typically intransigent course and arose from March 1948 in violent and destructive opposition to the Government and to public peace and order.

There can be no statistical way to measure the serious loss of public morale, and of normal and religious sanctions in the midst of the war and post-war confusion when mere survival was often a precious gift. This deterioration affected Christians, Buddhists and all. The sense of neighbourly good-will and social mutuality wore thin in many areas. People fell into attitudes of doubt and mistrust.

During the period of Japanese occupation prejudiced and irresponsible Burma gangs not backed, but rather repressed where possible, by the official Burmese government, wrought violence and death upon the Karen Christians of some localities. These injuries deepened the fear and mistrust of the people.

High credit is due to those in Government and the many sincere Karens who have sought earnestly to create reconciliation and to keep the issue to one of law-breakers vs. the social order regardless of racial community, rather than one of the Karens vs. Burmans. The press in Burma has not been consistently helpful but has had its share in inflaming the disorder.

To our immeasurable sorrow and the grievous loss of the nation, armed conflict between Karen factions and forces attached to the Government is now in progress. The foregoing paragraphs are not intended to describe events or actions which will be daily world news to those who receive this bulletin. They are to provide interpretative background to the news.

The present Christian duty in Burma is in seeking peace, in providing relief and help to the thousands of innocent sufferers of all communities and to looking hopefully for any possible reconciliation and the return of social health and sanity to this stricken country. We request the sympathy and good-will of all Christian friends of Burma in these days. Our hope must be that no faction may impose its violent will but that peace and national unity may be established with room for all to live and prosper as neighbours together, each to give his best to the good of all.

—H. J. HARWOOD, Sec'y Burma Christian Council

PROGRAMME

THE MALAYA ANNUAL CONFERENCE

WESLEY METHODIST CHURCH

4 Fort Canning Road, Singapore

o o o

BISHOP RALPH S. CUSHMAN, PRESIDING

o o o

TUESDAY, MARCH 1

10:00 A.M. Board of Ministerial Training.
3:00 P.M. Committee on Conference Relations
4:00 P.M. Cabinet Meeting.

WEDNESDAY, MARCH 2

9:00 A.M. Mission Field Committee, in Wesley Hall
2:30 P.M. Committee Meetings
4:30 P.M. Conference Reception: Welcome to Bishop Cushman, in Wesley Hall
8:00 P.M. Celebration of Holy Communion;
Roll Call;
Memorial Service for Bishop Edwin F. Lee, and others

THURSDAY, MARCH 3

8:30 A.M. Devotions, Bishop Cushman
9:00 A.M. Conference Session;
District Superintendents' Reports
11:00 A.M. Educational Secretary's Report
11.30 A.M. Address by the Honourable the Director of Education, Singapore
2:00 P.M. Committee Meetings:
3:30 P.M. Conference Afternoon Session;
Report of General Conference Delegates
4:45 P.M. Tea, in Wesley Hall
5:30 P.M. Bishop's Hour, Address by Bishop Cushman
8:00 P.M. Malaysia Commission on Religious Education, in Wesley Hall

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FRIDAY, MARCH 4

8:30 A.M. Devotions, Bishop Cushman
9:00 A.M. Conference Session
9:30 A.M. Presentation of "Advance Programme for Christ and His Church
11:00 A.M. Election of Field Committee Members
11:30 A.M. Report of Malayan Christian Council, and Election of Methodist Representatives
Report of Principal, Trinity College
2:00 P.M. Committee Meetings
3:30 P.M. Conference Afternoon Session;
Report of the Home Missionary Society
4:45 P.M. Tea, in Wesley Hall
5:30 P.M. Bishop's Hour, Address by Bishop Cushman

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SATURDAY, MARCH 5

8:30 A.M. Devotions, Bishop Cushman
9:00 A.M. Conference Session;
Election of Central Conference Delegates;
Layman's Conference, in Y. M. C. A., Orchard Road
10:00 A.M. Admission of Class to Conference Membership
12:00 Noon Report of Conference Board of Stewards
3:30 P.M. Conference Afternoon Session
4:30 P.M. Woman's Conference, in Wesley Hall

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SUNDAY, MARCH 6

10:30 A.M. Conference Session;
Ordination Service
Reading of Appointments
5:15 P.M. United Methodist Service of Worship, in Victoria Memorial Hall, Sermon by Bishop Cushman

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PROGRAMME

MALAYSIA CHINESE ANNUAL CONFERENCE

Bishop Ralph S. Cushman, Presiding
March 9 to 13, 1949
Wesley Church, Kuala Lumpur

WEDNESDAY, MARCH 9

9:00 a.m. Cabinet Meeting, in Wesley Manse
Conference Examinations, in Social Hall.
2:00 p.m. Committee on Conference Relations.
Conference Examinations, in Social Hall.
4:00 p.m. Board of Ministerial Training.
8:00 p.m. Welcome to Bishop Ralph S. Cushman.

ooo

THURSDAY, MARCH 10

8:00 a.m. Communion Service:
Communion Sermon, Bishop Cushman
9:30 a.m. Opening of the Conference:
1. Roll Call
2. Memorial Service for Bishop Edwin F. Lee and others
3. Organization
11:00 a.m. Conference Session:
Report of District Superintendents
2:00 p.m. Committees.
3:30 p.m. Report of General Conference Delegates:
Chairman, Rev. Yaw Yee San
1. Rev. Paul S. H. Hang, Ministerial Delegate
2. Mr. Homer Cheng, Lay Delegate
Impressions of trip to China, Rev. Hong Han Keng
5:00 p.m. Committees.
8:00 p.m. Evening Service:
Chairman, Rev. Chua Iok Han
Speaker—Bishop Cushman

ooo

FRIDAY, MARCH 11

8:30 a.m. Devotional Service:
9:30 a.m. Conference Session
11:15 a.m. Conference Session:
1. Election of Mission Field Committee Members
2. Election of Malayan Christian Council Members
2:00 p.m. Meeting of Lay Members, in Wesley Church.
3:00 p.m. Board of Education—Wesley Church
4:00 p.m. Address and Discussion on Advance Programme, "For Christ and His Church"
Chairman—Rev. Yap Un Han
Speaker, Dr. M. Dodsworth
8:00 p.m. Evening Service:
Speaker, Bishop Cushman

ooo

SATURDAY, MARCH 12

8:30 a.m. Devotional Service:
Speaker, Bishop Ralph S. Cushman
9:30 a.m. Conference Session
11:00 a.m. Conference Session:
1. Election of Ministerial Delegates to Southeastern Asia Central Conference
2. Election of Lay Delegates to Southeastern Asia Central Conference,
Social Hall of the Manse

ooo

SUNDAY, MARCH 13

10:30 a.m. 1. United Service of Worship:
Sermon—Bishop Ralph S. Cushman
2. Ordination Service
3. Reading of Appointments
4. Conference Adjournment

● *The Christian Religion and age-old superstitutions vie for a Penghulu's soul*

Healing on the Rejang River

BURR BAUGHMAN

THE WAYS MEN TAKE TO CURE themselves of their ills! There are groups in the United States of America which think it is necessary to sew the children into their underwear at the beginning of winter, and to hang little bags of asafoetida around their necks—to ward off the diseases of the season. The Dyaks adhere to the age-old idea that when illness comes it is the result of the working of evil-wishing spirits. Therefore the thing to do is to drive out the evil demons or destroy their power. Then only will health be restored.

There are, in general, two ways of dealing with these spirits. By means of magic acts and incantations, one may obtain and use enough power to drive out a demon or counteract his power. On the other hand, by prayers and offerings, one may appease the wrath of an angry spirit, and so gain healing; or may get the favour of another, more powerful spirit who will either intercede with or fight against the evil demon.

Asafoetida bags and magic incantations do not stand much chance in competition with modern medicine; but in the absence of good medical practices they bring real hope and help to men's minds. In the interim period, when medicine is on the way in and magic on the way out of a community, the two exist side by side: sometimes in state of uneasy "cease-fire" truce, sometimes in open conflict.

This interim period is the one we are now experiencing on the upper reaches of the Rejang River. Last week Penghulu Sibat was ill: nothing serious, probably a combination of dengue and constipation; but his head ached, his joints ached, his whole body ached, and life seemed a hard thing to bear. When we came along to visit him, one of the first things he asked was whether we had any medicine that would help him. He has had enough experience with western medicine to make him know something of its value, and to make him anxious to take advantage of its power in times of needs.

He is also, however, a child of his people; and his people have always depended for healing upon the services of the "manang", or medicine man. So the latter, too, was called in to help.

The most important parts of the ceremonies that followed seemed to be along the religious line. Prominent was a series of "feasts", or offerings to the good spirits. First of all, a sort of nest was made from a large bamboo and placed in the open veranda, just above the eaves. Another was fastened overhead in the enclosed veranda, in the section before the chief's room. Then a "spirit pole" was erected on a mat in front of the penghulu's room. This was a young banana tree, with the leaves cut off, and draped with a Dyak woven cloth and a long string of beads. At its feet was laid a huge gong.

Now the place was ready; and a preliminary offering was made, to call the good spirits. This was done in the room where Penghulu Sibat lay, and did not take much time.

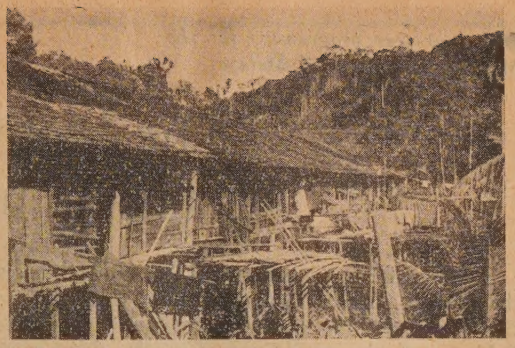
Shortly afterwards a much larger feast was prepared

Baughman

Promising youth and dignified old age at Penghulu Sibat's Longhouse

Left:
Verandah of Sibat's Longhouse

Right:
Rear view of the Longhouse



in the veranda just outside the room. Two leaders were asked to officiate. Before each were rows of little plates containing various foods and other articles. As the two leaders sat on the floor, the rest of the people of the house gathered around informally, to watch and pass comments.

At first, glasses of rice wine were poured and given to the leaders. The latter were expected to drink part of the brew, and pour the rest outside the house. Then a large dish was placed before each. In it he placed the ingredients for the spirits' feast—taking them from the plates before him: smoking tobacco, betel nut and sireh, cooked rice, eggs and salt. This left three rows of six to eight saucers each, still untouched. The first row contained "pulut" (glutinous rice). Some of the "pulut" was taken from each small plate and put in the large dish. The remainder was collected and passed out among the children. The second row contained popped rice. Part of this was placed in the big dish, part was thrown outside the house, and part was scrambled for by the assembled boys. Third row contained simple cakes made of cooked rice. Again, some were collected in the large bowl, and some were distributed among the children.

Then a large white cock was brought in. Each of the two leaders took it, and holding it by the feet, waved it gently over the head of the penghulu, who was seated between the two. Next, a white cock's feather, dipped in blood, was given each leader, who brushed it lightly across the forehead of the chief.

This finished most of the ceremony. One of the bowls of collected food was placed in each of the two spirits' nests previously arranged.

Soon more plates of rice and rice cakes were brought out, and most of the children, plus a few of the older men, sat down to this simple "feast". (Rice, and food in general, are very short now, just before the harvest time.)

About this time the medicine man sat himself down on an improvised swing by the "spirit pole" and started singing: that is, he began the chanting of a series of what sounded like incantations and prayers. These would be for the purpose of calling the good spirits and requesting their aid in casting out the illness from Penghulu Sibat. Following the main feast there were made several more smaller, but similar, offerings. These came at intervals of from half an hour to an hour, and continued until eleven or twelve o'clock. Not many people outside the chief's wife and daughters were involved in these. Most of the folks just sat around and talked.

Then an old woman, half blind and three-quarters deaf, began to take a large part in the affairs of the night. While muttering some sort of incantation, she walked completely around the bed where Penghulu Sibat was lying. She took two long knives and, holding them crossed, mumbled out another incantation while standing at the foot of the bed. Sibat's wife walked through the room, beating a porcelain bowl with a little stick, while the old woman recited something more at the bedside. Finally she pulled out a little bit of a crystal and sat staring at it. Lights were dimmed or temporarily removed while she gazed. At last she seemed satisfied, and put away the crystal. The penghulu's wife asked, rather perfunctorily, "Is it death?", and was answered, "No".

That seemed to put the cap to the general proceedings of the evening.

All this time the old medicine man had kept up his monotonous chanting. He was hardly heard during the hours when interest was centered in other activities, and when story-telling and gossiping were at their height. But now the groups of men and women broke up, and people drifted off to bed. The unhurried notes of the old manang penetrated to every corner of the long-house. Hour after hour he continued—until dawn came, and men, arose from their rest, and the work of the new day was fairly started. Only then did he leave his swing and end his chanting.

Penghulu Sibat felt better when he awoke! He should have. He had four great forces working to heal him: religion, magic, medicine and the normal processes of nature in the body.

Kapit School Boys with the Mission long-boat

● *A four-year programme for the Methodist Church of Malaya.*

"The Methodist Advance for Christ and His Church"

Proposals to be submitted to the 1949 session of the Malaya Annual Conference and the Malaya Chinese Conference by the special Committee appointed by the Cabinets of the two Conferences at their meetings in August, 1949.

THE COMMITTEE

From the Malaya Annual Conference	*From the Malaya Chinese Conference*
W. S. Reinoehl, *Chairman*	Timothy Huang
Chew Hock Hin	Lam Yau Siong
S. S. Pakianathan	C. E. Fang
Mrs. Rose Kandiah	Lim Un Tien
J. W. A. Kadirgamar	Mrs. M. T. Fang
Wong Dong Sing	
H. B. Amstutz	
M. Dodsworth (Mission Supt).	

The Committee met in two sections, to save transport expense. One section met on Wednesday, February 2, in Singapore, and the following attended: W. S. Reinoehl, Chairman, Lim Un Tien, H. B. Amstutz, M. Dodsworth, and Eric Wee, Secretary for Youth Work (co-opted). The other section met in Kuala Lumpur on February 4, and the following attended: W. S. Reinoehl, M. Dodsworth, Mrs. Rose Kandiah, S. S. Pakianathan, Timothy Huang, C. E. Fang, J. W. A. Kadirgamar, and J. A. P. Oswald, Malaya Annual Conference Lay Leader (co-opted). A correlated outline of their discussions and findings is given below.

IT IS PROPOSED to make the Advance Year from Easter to Easter, giving a fitting climax for each year's emphasis.

The four main themes are those being followed by the church in the U.S.A., but the details of each year's programme are to be shaped according to our own needs.

SITUATIONS FULL OF CHALLENGE

1. *Our students.* The rapid post-war growth of our Methodist schools from 20,000 pre-war, to 30,000. Students in general have an open mind toward the Christian faith. "They are waiting for someone to lead them to Christ".

2. *Our teachers.* The number of deeply Christian teachers and administrators is insufficient. Many teachers are not Christians. Our Christian young people often enter service in a government school in preference to our own. Some teachers are insufficiently grounded in the Christian faith to be a constructive Christian influence, through their teaching and example.

3. *Our Christian Workers.* Christian workers are tired, overworked; they need new spiritual vitality, deeper consecration. More consecrated workers must be recruited to help them.

4. *Our younger members.* Hundreds crowd our altars for baptism and membership. These people must be carried forward in their Christian growth through teaching, fellowship, and personal influence.

5. *Our older members.* There is a certain lack of the essential spirit among the older members. Some do not seem to know what is really the Christian way of living.

The Church does not always know how to appeal to those who are failing to live up to the Christian standard of conduct. "We lack the Wesley Spirit". "We are not as sincere as our parents and the early Christian workers".

WHAT IS THE ADVANCE?

A teaching and preaching endeavour, in which Malayan Methodism may achieve a deeper understanding of, and commitment to, OUR FAITH, OUR CHURCH, OUR MINISTRY, and OUR MISSION TO THE WORLD.

WHY AN ADVANCE?

1. *Because we need it.* Rev. C. E. Fang says that while walking along the street he was struck by a word on a poster: "Churchill". He read it again: "Church—ill". The church of today is ill. Shall we discover the cause of its illness, and take all measures to restore it to robust health?

2. *Because Christ is calling us to advance.* We are convinced that there is something that he has wanting to accomplish here. Through prayer and meditation, and through a study of our Faith, we propose to discover what God wants us to do for Him.

3. *Because we cannot avoid the issue.* Either we retreat or we go forward. If we do not gain all, we may lose all. We cannot expand outward unless we also expand upward. If we go on expanding in size and numbers without proportionate spiritual growth, the whole structure of the church, including its varied structure of schools, youth organizations and social services, will collapse from the dry rot of secularism and indifferences. We MUST advance.

4. *Because we need each other.* With our depleted and overworked leadership, we cannot "go all out for everything". But we can select a few clearcut objectives, and then join forces in advancing toward these objectives. We can uphold and strengthen the hands of those who are bravely trying to carry heavy loads. We can encourage one another as we undertake a few significant things "For Christ and His Church".

5. *Because the doors are open wide.* Changes are going on, in family life, in the state, and in customs and religion. It is Christ or Chaos". In many quarters, chaos is desperately near. Christian forces have the opportunity for which generations of pastors and teachers in this part of the world have been waiting and praying. Such an opportunity may not come again for generations to come, to shape the destinies of individuals and to mould their thinking into Christian patterns.

"The people hunger for thee, Lord.
The isles are waiting for thy Word."

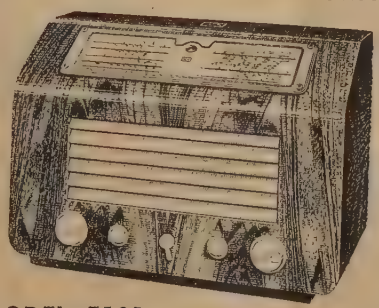
(Concluded on page 13)

Your
ORANGE CRUSH
Children !

F N

For Better Listening

THAN YOU HAVE EVER ENJOYED



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● *The Educational Secretary visits Sarawak for the first time.*

If I Were Young

PRESTON L. PEACH

IF I WERE TWENTY FIVE YEARS younger than I am today, and were in training or in service as a missionary for South Eastern Asia, I would certainly ask that I be sent to Sarawak.

I have been to Kuching, Sibu, Kapit, to the Dyak long-house, to Kanowit, Binatang, Sarikei. I went nearing the end of our thirty five years in Malaya, having heard year after year the story of that land, and its people. I have sat in Conference and listened to the Superintendents' reports read by that great pioneer, the late famous Jim Hoover. So my visit January 17th - 31st had a background of information both wide and accurate.

I see two great reasons for the Methodist Mission being in Sarawak. One to guide the present Chinese population, especially in the 3rd Division (by Division we mean State), into the Christian way of life whereby they will make themselves an integral part of Sarawak; wherein Chinese children and youth growing up through our churches, Christian schools and Christian homes shall be fully persuaded "this is my own native land". The second reason is to open the door for Christian living and the Christian way of life to the Dyak people. To accomplish these two purposes, we must conduct Christian churches, and Christian schools and introduce the ideals of a Christian Home into the community.

I was most interested, on my visit, in the Educational work now started and that which was being planned for the future. It is quite clear that English Education as we conduct it in Malaya, should speedily be advanced. The present Methodist English School in Sibu, now up through VII Std., has an excellent start with Chinese, Malays, Eurasians, Indians and Dyaks on its rolls. By 1950 this School will be conducting a Senior Cambridge class, if staff can be found. The opportunity for Christian service in this school for teachers from Malaya is urgent and far reaching. "*Come over and help us*" is the cry. The Chinese language schools are at present well established, but very much in need of guidance and improved efficiency. They are isolated as a whole group and individually far apart and thereby they suffer from isolationism. They do not feel the up-lifting influence of something better than what they have. There is an atmosphere of self sufficiency which is not healthy. They likewise need the answer to a Macedonian call.

But I came face to face with the thrill of my visit when I saw the Dyak. After arrival in Sarawak, in Kuching and Sibu at first, I felt as though I were in Kajang or Telok Anson, Malaya. I said to Mr. E. McGraw at Sibu, "I did not feel that I was in Sarawak until I saw the Dyak". I walked down to the wharf at Sibu and looked out at the boats tied up on the great

The opening of the Hoover Memorial School at Sibu

Rejang River; my eyes fell upon a Dyak youth standing nearby; perhaps twenty years old. What a beautiful specimen of manhood he was! Erect, splendidly shaped body, bare legs, bare body with the Dyak dress of black about his waist and loins. He had a beautiful face, I caught his profile and then his full face. He did not know I was looking at him. I was glad. There he stood in clean manhood. I saw no signs or evidence of moral decay. His face was open, frank and in his eyes I seemed to feel that I could see the future of a great people. Yes, I must confess, I cannot forget that young man's face, and if I were twenty-five years younger, I would ask to be sent for service among the Dyak people of Sarawak.

The next day we travelled up to a long-house—the home of Penghulu Jingott with Burr Baughman, Eugene McGraw and Pjaleb Manoeroang, the Batak missionary, his wife and Mrs. Baughman. We visited with him and the families of the long-house, we ate the mid-day meal with them, of rice and chicken, and then together we heard the Penghulu ask that we open a school among his people. I had read of this, but now I heard it in the midst of the real setting—the people themselves. I recalled the youth I had seen at Sibu, I looked around at the endless expanse of virgin jungle—the beautiful river below. I saw the congestion and unsocial conditions of a long house changing into separate families with rice fields and gardens around them, with one by one the joys and privileges of a Christian Home appearing among this fine strong people. I saw the boys and girls learning their own language, how to read and write it and to use it for the enjoyment of social fellowship in homes. What have they now - nothing - night falls and a dim resin light upon a stone is all they have. Conversation? What can they talk about - food - yes, but all the world of beauty, of friendship, of nature's wonders around them - all this is a closed book unless education and Christian ideals are given to them. I did not go far in finding out what superstitions and pagan practices were among them. But the one thing that left its lasting impression upon me, was this; here is a people whose progress to better living in every way will be very rapid if only given a chance. Some primitive peoples have a long road to travel, but not so the Dyak. He is inherently a strong man - with potential ability to take the best that can be given him. I crawled down the notched log, which serves as ladder from the long house, and entered the outboard motor boat and came away, with children and women, and men waving us farewell. I looked back at them, and pledged myself that I would do everything in my power to put that school there in the Dyak's country so that his people might enjoy life in all its abundance.

ONE OF THE MAIN PURPOSES of my visit to Sarawak was to represent *The Methodist Church* at the opening of the new school building in Sibu, known as the Hoover Memorial Building.

It was formally opened on Wednesday, January, 19 at 9 a.m. The Resident Mr. Barcroft, the Chinese Consul General, Dr. Chen; the Rev. Eugene McGraw, the Rev. Lim Wen Tsang and I shared in the opening ceremony. The pastor of the Sibu Chinese Church read the parts of the dedication from *The Discipline*. The final ceremony of opening was somewhat disturbed by a heavy downpour of rain on new earth all around the building but Dr. Y. W. Chen the Chinese Consul managed to cut the ribbon. The Resident, the Consul and I made short speeches. The audience seated in the Masland Memorial Church, very near by, consisted of some 500 Chinese, several Malays and four Europeans. The Young People's Choir sang the British and Chinese National anthems in English and Chinese. The Rev. E. McGraw, Resident Missionary, was the Chairman.

The new building is a very well-built two-storey six-room concrete structure, sitting back from the main road. On one side is the new Mission House, on the other, the Masland Memorial Church. The building is fully paid for by Methodist Crusade Funds.

It is now being occupied in the morning by the Methodist English School which was formed, shortly before the war, by the late Rev. Gerald Summers. In the afternoon it is occupied by the Methodist Chinese High School.

This building will be the first unit of a most-needed educational plant for English education in Sarawak. There is now no lack of pupils. They are there anxious to learn and go on to Senior Cambridge which will come in 1951, if teachers can be found. There are Chinese, Dyaks, Malays, Indians, Eurasians, both boys and girls, now in an enrolment of 250.

Mr. E. McGraw is the Principal, and Mrs. McGraw also teaches in the school. There are eleven teachers including the Principal.

There is a wonderful opportunity for Christian trained teachers for pioneer English education in Sarawak.

"For Christ and His Church"

(Continued from page 10)

OUR PROGRAMME

The Period of Preparation: February to August, 1949.

District Conferences: Superintendents who are holding District Conferences in February are requested to speak on The Advance and have a time for prayer.

Pre-Easter Emphasis: Personal commitment. Each local church is urged to arrange for special Lenten and Holy Week services.

Sectional Conferences of Christian Workers, in Penang, Ipoh, Kuala Lumpur, Malacca, Singapore, and Sibu, for Pastors and Local Preachers, Lay workers, and officers of the M.Y.F. and W.S.C.S., to be scheduled for May, June, and July.

Youth Week in June. According to plans being prepared by Mr. Eric Wee and Conference M.Y.F. officers.

OUR FAITH September 1949 to April 1950.

A. *September 1949.* A Preaching Mission in each principal centre, and in some smaller centres.

B. *October 1949—April 1950.* A preaching and teaching emphasis in the local church, following themes suggested by the Advance pamphlets on *Our Faith in God, Christ,* the *Bible, Love, Prayer, Immortality,* the *Holy Spirit,* the *Kingdom of God.*

C. *Pre-Easter emphasis, 1950: Evangelism.* Personal evangelism, beginning with Lent, and reaching a climax in Passion Week Evangelistic Meetings. Weekly meetings of personal workers during Lent, for training, and personal visitation in teams of two.

The last of our General Conference Delegates to return gives us his impressions of the U.S.A.

A Malayan Visits America

D. K. RAJAKARIAR

LETTER FROM AMERICA

On Board S.S. "America".

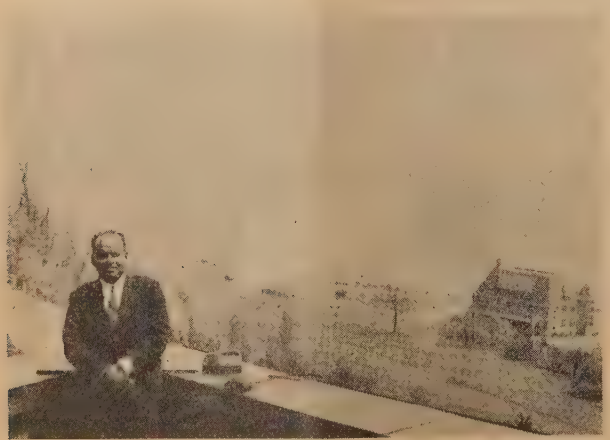
DUE TO PRESSURE OF WORK I could not find the time sooner to sit down and write about my activities for the information of friends in Malaya. The recent voyage across the Atlantic afforded me the opportunity I needed.

During the early hours of 1st March three of the Malayan delegates, namely, Rev. M. Dodsworth, Mr. Homer Cheng and I got into the B.O.A.C. plane to Hongkong at the Kallang Air Port. The weather was fine throughout the day and we had a magnificent view of the rice fields and hills of Indo-China before we landed in 9½ hours. The temperature on the day of our arrival was 65 degrees. Meeting Dr. Tan Hee Choo, Mr. Koh Jeok Chong and Mr. Ng Kong Guan, old boys of A.C.S. Klang, made my brief stay pleasant. I stayed with Dr. Tan and he was kind enough to show me round.

In Manila Rev. and Mrs. C. Mosebrook met us and we saw something of the devastation that war has caused to the country, through the courtesy of Homer Cheng's friends who took us to various parts of the war-torn city.

At Honolulu we had the unexpected pleasure of attending the Church supper of the First Congregational Church and I met a classmate and friend of Rev. A. C. Bunker of Jaffna College (my alma mater) Ceylon, who was in charge of the Church. My Congregational upbringing and Methodist training enabled me to pay a good tribute to the Methodist work in Malaya.

The sunrise Easter service on Mt. Davidson in San Francisco, where a cross 100 feet tall dominates the city, was attended by about 12,000 people and was very inspiring. After resting in San Francisco we travelled by the Greyhound bus to Los Angeles where we spent five days. The stay was pleasant in many ways. For the first time I saw snow and played snow ball on the top of Mt. San Gorgonio where we were driven by Dr. and Mrs. Oechsli, with whom I started work in Medan, Sumatra, in 1922. Among the former Missionaries we met were Mrs. Esther Summers and her three children, Mr. and Mrs. R. D. Aufhammer, (daughter and son-in-law of Rev. and Mrs. P. L. Peach) and Miss Lydia Urech. We visited Willis Eklund and his family before we left Los Angeles.



The writer on the highest point at Niagara Falls, Canada, but unfortunately the falls do not show on this reproduction of the original picture.

On 2nd April Homer Cheng and Lim Un Tien and I left by bus en route to New York and passed through Nevada, Colorado, Arizona, New Mexico, Kansas and Illinois. Breaking our journey at Las Vegas we proceeded to visit the Grand Canyon and Boulder Dam, two of the outstanding sights worth visiting.

In Chicago we spent a few days together, and then I proceeded to Washington D.C. alone where four days were spent very usefully. The Congress was in session and a debate on the Housing Bill was in progress. The Congressional Library, The Mint, the National Cemetery, Washington's home and grave, and finally a visit to the White House, were sources of great information and education. One could spend weeks in this beautiful city and yet not be tired of the places of interest.

Arriving in New York on 22nd April I met the Burmese delegates and some of the India delegates. Discussing the Malayan problems with the Burmese delegates we found much in common between Burma and Malaya. The question was then taken before Dr. Diffendorfer, and finally at a meeting with Bishop Lee, Dr. Archer and Rev. Dodsworth and the Malayan delegates, we decided that it would be to the advantage of both the countries if Burma joined us in the proposed Central Conference.

After General Conference we returned to New York and visited some places of interest: Radio City, the Empire State Building which is 120 stories high, the Art Gallery where the German paintings were on exhibition, the Riverside Church, the St. John's Cathedral, La Guardia Air Port, the United Nations Session, the Museum and the library, were worth the trouble.

On one of the three Sundays I spent in New York I met Mr. Edger H. Rue, an old Malayan Missionary, who was among the congregation. The last Sunday was spent in Harlem with the Negroes where I spoke three times during the day to different groups. During the course of the day I was able to get their view-point on the colour question in the U.S.A.

On the way to Garrett Biblical Institute, Evanston, I stopped at Niagara, and visited the Niagara Falls, crossed over to Canada, drove about 65 miles inside and visited

two Roman Catholic colleges through the courtesy of the taxi driver who was known to the College authorities.

The two months I spent in Garrett Biblical Institute, situated on the shores of Lake Michigan, north of Chicago, were rich in experience. The fine fellowship and the new environment helped to create an entirely different outlook on life. The courses on "Work Among The Youth", "Philosophy of Religious Education," and "Visual Aids in Religious Education" were inspiring and challenging.

In the Summer School of Northwestern University, which is on the same campus, I attended courses on "General Botany", "General Psychology" and "Techniques of Guidance" in the School of Education. The work was heavy and taxing but I do not regret the long hours I had to spend with my books. Besides there were lectures on Education, (Teaching of Reading, General Science and Art), Counselling, Religion and Music. In spite of the voluminous home assisgnments I made it a point to attend most of the lectures which were given in the evening by specialists in their respective fields.

Except for the first Sunday, when I attended the First Methodist Church of which Dr. Ernest F. Tittle, a very noble and inspiring preacher, is in charge, I never spent the week-end in Evanston. The usual routine was to leave Garrett on Friday noon, with a student pastor by car, bus, or train and spend the week-end visiting and speaking in no less than four or five churches in one district. In this way I was able to visit parts of Indiana, Wisconsin, Michigan, Ohio and Illinois. In August I had the privilege of visiting and speaking in some of the biggest Methodist churches in Chicago: Albany Park, North Park, Maywood, and the Young People's Group in Chicago Temple and the First Presbyterian Church. In all the places I visited during the week-ends I never spent more than one night in a home and each meal was in a different home.

In June the "Institute for International Relations" was held in Naperville, Illinois, organised by the Quakers. I spent four delightful days in the midst of some of the greatest leaders in Church and Education in the U.S.A. An opportunity to present conditions in South East Asia was given to me. Here I met Dr. Eddy Asirvatham of Boston University and India for the first time.

As a result of the contacts I made at the International Institute I was invited by the International Women's League for Freedom and Peace, to speak at their monthly luncheon meeting and the Pastor of the United Evangelical Brethren Church at Bensenville insisted that I occupy his pulpit during a special mid-week service. Here I met two good friends of Miss Norma Craven who live in Evanston.

Evanston is very interesting place in many ways. There is President Smith of Garrett who is interested in his old friends, Dr. and Mrs. H. B. Amstutz, Rev. E. S. Lau, and Rev. and Mrs Schmucker. Dr. Tittle's home is a haven for troubled and worried souls. A big group interested in world peace and working towards it meets there monthly. I enjoyed attending these monthly meetings. Dr. Charles F. Boss Jr., Chairman of the Peace Commission of The Methodist Church and an international figure, lives here. Bruce and Mr. and Mrs. Stanley Brush (son, daughter and son-in-law of Dr. and Mrs. Hobart B. Amstutz), Mrs. Robert Browning, and Dr. and Mrs. I. S. Motts formerly of Malaya, have their homes there. The day before I left Garrett they got together at Garrett and saw the coloured film on Malaya which the Public Relations Department in Malaya kindly lent me.

Dr. and Mrs. J. J. Kingham and Dr. and Mrs. J. L. MacLaughlin in Chicago are among the old Malayans who love to make the visitors from Malaya feel at home. My first talk in the U.S.A. was in Dr. Kingham's church, as his pastor loves to call it.

I did not have the opportunity to contact Oliver Thevathasan and Lim Cheng Chuan in DePauw University earlier, but a week before my departure I spent a pleasant evening in Langdon Hall with Oliver. Lim Cheng Chuan was away. Both of them are doing well.

Before I left New York for Europe I spent the week-end with Rev. and Mrs. John Esaias Jr. at Basking Ridge, New Jersey, and spoke in the morning. In the afternoon I talked to the young people. Mrs. Esaias (Ruth Ann) is the daughter of Dr. and Mrs. M. Dodsworth. She and I cooked Indian rice and curry using part of the curry powder I took with me and they had a few friends to dinner. All of them noted the difference between the curry powder sold in the U.S.A. and the fresh powder from Malaya.

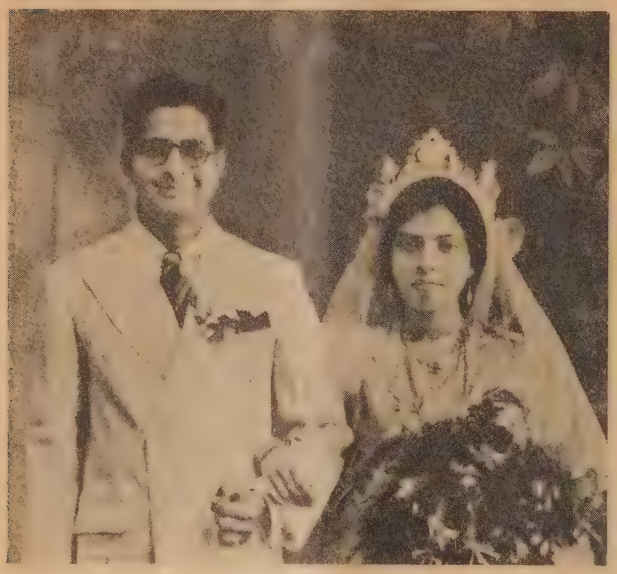
This letter is already too long and my observations will have to appear later. I found that human nature is basically the same around the world. Sometimes prejudices creep in and create walls of misunderstanding among various racial groups. Most thinking people, especially the younger generation, realise their responsibility to create a spirit of neighbourliness towards their fellowmen in the U.S.A. in particular and the world at large. I have seen young people's groups at work on this project, more especially among the Christian groups in the various churches.

In all the Churches I visited I did not spare words in expressing what I felt about racial prejudices and everybody appreciated these observations, and the appeal I made to build a better world where man's responsibility will be respected in spite of his colour or country.

TIMARU, NEW ZEALAND. The Methodist and Presbyterian Churches of New Zealand just voted on the question of union. While both record a majority in favour of union, the minority in each case is so large as to make it extremely unlikely that any further steps on union will be taken at present. The immediate outgrowth of these efforts will be more friendly relations between the two churches and cooperative action wherever possible. It was in 1939 that the General Assembly of the Presbyterian Church accepted an invitation from the Methodist Conference to explore the possibilities of union.

DETROIT. Thirty-five hundred people heard Dr. Paul E. Scherer of Union Theological Seminary, New York, call for greater Christian unity at Detroit's second annual Reformation Festival. "Either we'll move now side by side toward the dawn of a global fellowship", Dr. Sherer declared, "or we'll move separately toward the doom of a global battlefield. A divided church has no mandate for a divided world."

HERE AND THERE in Malayan Methodism . . .



Mr. and Mrs. George Devasahayam

Penang

Tamil Church. The Rev. J. Milton David, who was transferred from Klang at the end of the year, took over his work in Penang at the Watchnight service, the day of his arrival.

Mr. Milton David has been well received by the Penang congregation and is very busy in his work both in the services of worship and in visitation. Being himself a musician he has already materially improved the singing in the church; he has also introduced a Bible Class and a Confirmation Class.

The Rev. S. J. Arthur, pastor of this church since the war, has gone to India on six months leave. His family is now living in Klang. Mr. Thillaimuthu, one of the senior members of the church, was acting Chairman of the Board during Mr. N. Ponnudorai's illness. Through his untiring efforts, with the support of the Secretary, Mr. A. P. Paul, the President of the MYF, Mr. David Devasahayam, and the Superintendent of the Sunday School, Mrs. Ayathurai, the activities of the church were well cared for during Mr. Arthur's illness last year.

Mr. George Devasahayam, a member of the church and former President of the Youth Fellowship, was recently married in India. The MYF gave a party in honour of the newly married couple. Mr. Devasahayam is Chairman of the 3rd Commission in the Malayan MYF Council and is on the teaching staff of the A.C.S., Nibong Tebal.

Messrs. Peter Vinniasingham and Philemon Oorjitham are students in the Medical College, Singapore. The Thillaimuthu sisters, both of whom have been very faithful and active members, will soon leave for Ceylon and Messrs. Joseph Andrew and Somasuntharam Thiagarajan, both active MYF workers, are leaving for Borneo and Kuala Lumpur respectively.

Mrs. Helen May Daniel, a daughter of the late Rev. David Devasahayam of the Malaya Annual Conference, passed away on February 24th in India where she had gone for a holiday with her husband. The lectern in the church was given in memory of Mrs. Daniel and her father, and dedicated during a memorial service held last year.

The W.S.C.S. of the church, under the presidency of Mrs. Ramanathan, and the Secretary, Mrs. Paul, has been very active in organizing sales and parties to raise money for the general expenses of the church.

Malacca

Tamil Church. Members of the Women's Society of Christian Service, Malacca recently held a successful sale and dinner at the Methodist Girls' School Hall, Malacca. Articles for sale ranged from lovely smocked kiddies frocks, cosy woolen outfits for babies, sunsuits for toddlers, embroidered pillow cases, an assortment of toys and picture books from America. There were games as well, with attractive prizes, and a Fish Pond where young and old tried their luck.

Though the weather was rather unkind about one hundred and sixty turned up for the dinner. The few ladies and younger members who had been toiling from morning, had everything ready on time so that all went on smoothly without delay. Most of our Chinese patrons seemed to enjoy the hot Indian curry and vegetables for a change from their usual food.

The whole affair turned out to be a grand success, for, though very few in number, the spirit of Christ inspired each one to do her part willingly, and that same spirit seemed to draw together all present in a social and Christian brotherhood.

Straits Chinese Church. The congregation of this church held a tea-party at the Rest House on Sunday, February 6th, at 4.30 p.m., on the occasion of the 10th Anniversary of the founding of this church and as a welcome to the Rev. Chew Hock Hin, District Superintendent, who has recently returned from America. The Hon. Mr. Tan Cheng Lock, C.B.E., presided. Mr. Chew was guest preacher at the Wesley Church evening service of worship following the tea.

Anglo Chinese School. Several teachers of this school have been on sick leave. They are Mr. Chung Shark Pick, Rev. V. A. Subramaniam and the Rev. C. H. Foss. Mr. Loh Hung Loon, who attended the Boy Scout Jamboree and tour in Australia, returned during February.

Union Christmas Choir (Penang)

Telok Anson

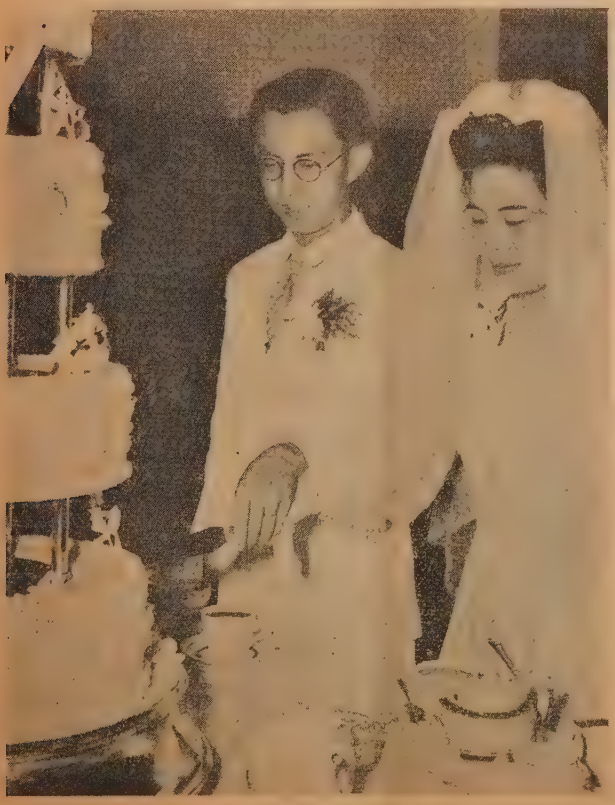
Wesley Church. A combined Watchnight service preceded by a Camp-fire at the school compound marked the close of the Old Year. The Rev. and Mrs. Paul K. Snead have filled a great need in this community and they are very busy serving in church and school, and at the same time Mr. Snead ministers to the English-speaking congregation at Kampar.

Singapore

Telok Ayer Church. On the 11th December Mr. Kay Chwee Thong and Miss Eva Loh were united in marriage. The service was read by Dr. H. B. Amstutz and the Rev. Hong Han Kheng, and a reception was held for the large number of guests in the Church Hall immediately afterwards. The former Miss Loh is the Secretary of the Singapore District MYF, a member of the T. A. Choir, and Private Secretary to the Editor of The Malaysia Message.

Trinity College. The second term opened very auspiciously with 16 students in residence, in contrast to 9 the first term. Our resident students now include Presbyterians, as well as Anglicans and Methodists, and they come from Penang, Sitiawan, Ipoh, Malacca, Sarawak and Singapore. The "outside" students this term number 33, these students taking classes, some in the morning and some in the evening. A very special feature of this term is the choral choir class, under Mr. and Mrs. Paul E. Thomas, with a total of 115 registered. The text book for this class is Handel's "Messiah". The Training School section of the College is, this term, offering courses in the Ministry of Music, Home Economics and Kindergarten. The Kindergarten students do their practical work at St. Hilda's School in Katong.

Sunday School Christmas Pageant at Seremban



Mr. and Mrs. Kay Chwee Thong

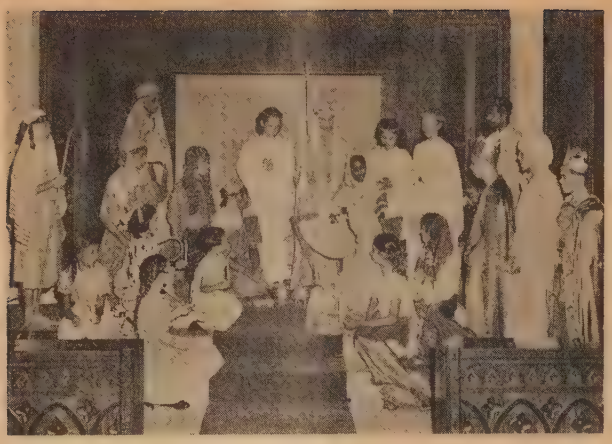
Kuala Lumpur

Methodist Boys School. Mr. Hugh Clancy has been appointed Principal of the Methodist Boys School as from January 1st, succeeding the Rev. Preston L. Peach. Mr. Clancy first came to Malaya in 1932 and has taught in the Anglo Chinese School Ipoh, A.C.S. Penang, and in 1941 was in the A.C.S. Klang. He was Director of Passive Defence for Klang and subsequently a prisoner of war.

Mr. Clancy is the son of missionary parents and was born in India and received his secondary education in Naini Tal, India, and he is a graduate of Albion College, Michigan, and McGill University, Montreal.

Mr. Clancy has been closely identified with Malayan sport and was the holder of the Malayan long jump championship in 1932 - 1933; and he played for Perak and Penang at rugger and hockey. At present he is the Chairman of the Selangor Hockey Association. Mr. Clancy is also on the Board of Directors of the Kuala Lumpur Y.M.C.A. and is an active member of the Wesley Church and is also in the choir of that church.

Three old boys of the Methodist Boys' School received special recognition in the New Year Honours and we wish to congratulate them. They are Mr. Thomas Abraham, now Headmaster of the Batu Road Government School, Mr. Gobex Singh, Senior School Master of the Victoria Institution, and Mr. T. Sivapragasam, Assistant Co-operative Officer, Kuala Lumpur.



Scene from a Pageant which was a part of the Christmas Programme at the Wesley Church, Kuala Lumpur

The M.B.S. notes with very deep regret the death of Mr. Vathilingam of Segamat Estate. He was killed by the terrorists on Friday the 31st December. He was a very loyal old boy of the Methodist Boys' School.

New M.G.S. Building. A new building costing about $136,000, to house 350 pupils, is nearing completion on Young Road near the Tanglin Hospital. It is hoped that the building will be ready for occupation by March 1st this year. Bishop Ralph Cushman of the U.S.A. who will be attending the Malayan Methodist Conference is expected to perform the opening ceremony. This new building will contain seven classrooms for Standards Six to Senior and for domestic science.

Miss Toh Suat Imm of the staff of the Methodist Girls School was married to Mr. Ng Chin Hong of the staff of the Batu Road School on Saturday Dec. 18. A well-attended reception was held at the Eastern Hotel and Miss Marsh proposed the toast to the couple. The bride and bridegroom also entertained their close friends and relatives to an excellent Chinese dinner the same day. The honeymoon was spent at Penang Hills.

Christmas Pageant. The service at the Wesley church on Sunday Dec. 26th was in the form of a Christmas pageant under the direction of Miss Molly Alves of the Methodist Girls School. The pageant was very impressive and those who took part were mostly youth members of the church. There was a good attendance of church members and friends.

Miss Thyalnayagam Sittampalam of the staff of the Pasar Road School was married to Mr. Paul Nadarajah at the Wesley Church, K.L. on Monday Dec. 13th. The reception was held at the Methodist Girls' School. Mr. Nadarajah is on the staff of the A.C.S. Seremban and is an active member of the Wesley church there.

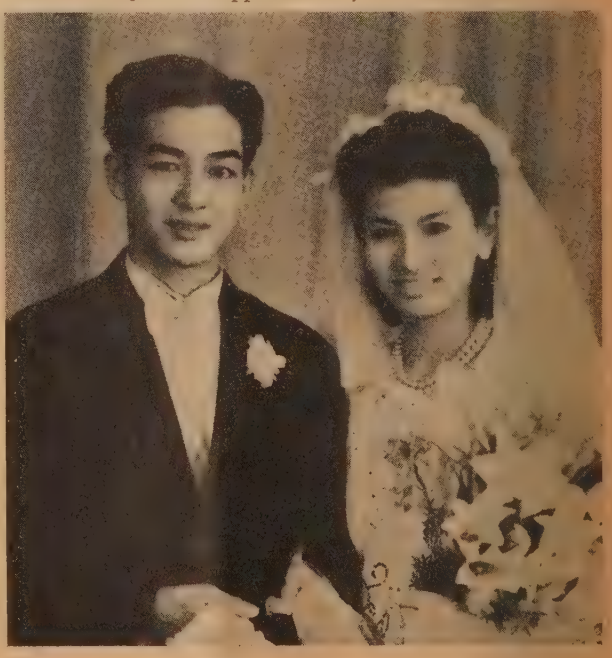
Tamil Church Silver Jubilee. The MYF celebrated its Silver Jubilee on the 27th and 28th of November 1948 with two devotional services and a dinner. The service on Saturday 27th was addressed by the Hon. Mr. H. R. Cheeseman, Director of Education, Malaya, and that on the 28th by Mr. M. Garton, District Judge, Selangor. The theme of addresses was "The Christian Youth and the World's Need. 1, Come and face the situation. 2. Dedicate and serve."

The Jubilee dinner was held at the Abraham Memorial Hall. In proposing the toast to the guests Mr. M. S. Alfred the president paid high tribute to the Rev. P. L. Peach who is Education Secretary for the Methodist Mission in Malaya. "Mr. Peach has devoted a lifetime towards the furtherance of Education in Malaya and his labours form no mean part in the educational progress of this country", said Mr. Alfred.

Farewell to Rev. J. W. A. Kadirgamar. Members of the Tamil Methodist church held a farewell party for Rev. Kadirgamar on Monday Dec. 27th. Tributes were paid to the good work done by Rev. Kadirgamar by Mr. M. W. Navaratnam, Mrs. Muthu, Mr. Nesaratnam and Mr. Niles. The new pastor of the Tamil church will be the Rev. Mr. C. P. Athimuthu. Mr. Kadirgamar has been appointed pastor of the Klang and Port Swettenham Churches and district.

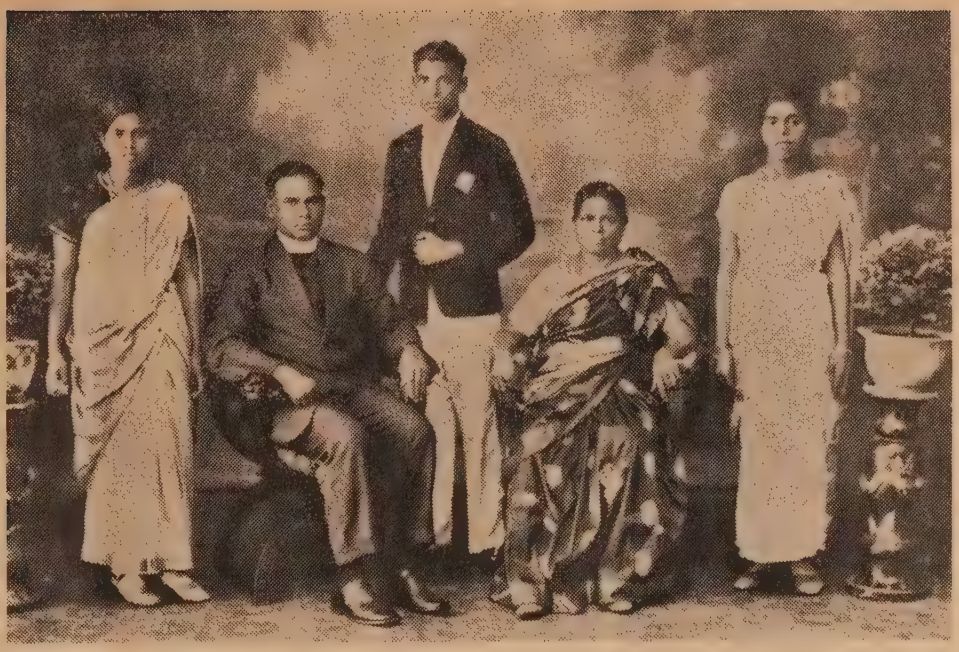
Java

Pastor's Daughter Weds. Miss Ruth Bi Hua Hang, second daughter of the Rev. and Mrs. Paul S. H. Hang, was united in marriage, on 14th January in Soerabaya, to Mr. The Ing Tjeng. Miss Hang and her parents had gone by air to Java the first week of January. A Dutch minister, the Rev. H. A. C. Hildering, officiated. The wedding was held in the business premises of the Tay Tiong Kok firm, which were suitably decorated for the occasion. About 500 guests attended the wedding, which was in the morning, and the wedding tiffin which followed. Several choirs from various churches took part in the ceremony. As it was also the occasion of the 50th birthday of the groom's Grand Aunt, the combined occasion was a truly big affair. Mr. The Gek Kie, the groom's father, is the Chairman of the Chinese Christian Church Union in Java. Rev. Paul Hang returned to Singapore shortly after the wedding, but Mrs. Hang remained in Java for approximately a month.



Mr. and Mrs. The Ing Tjeng

SENIOR PASTORS SERIES No. 9



The Rev. and Mrs. S. A. Philips and their family

A PASTOR AND TEACHER FOR THIRTY-NINE YEARS

THE REV. S. A. PHILIPS was born at Madras, India, in 1886. His father and grandfather were in the Wesleyan Mission, where his father was a teacher-preacher. Mr. Philips was educated in the Wesley College at Madras, but had to discontinue his studies because of lack of funds and began to work as a clerk in the C.S.M. College at Madras.

In 1907 he married the first Mrs. Philips who was the daughter of a Sanskrit teacher in the Whoorse College at Vellore. She had worked as Headmistress in a girls' school in Madras and later worked as matron and teacher in our orphanage in Penang.

In 1909, when the late Bishop F. W. Oldham was in Madras, he interviewed Mr. and Mrs. Philips and invited him to come to Malaya as a pastor and teacher. Consequently they arrived in Penang in January 1910 and were received by the Rev. and Mrs. George Pykett. In 1912 Mr. Philips joined the Normal and gained his Certificate of Competency in 1914. From 1910 - 1915 he acted as Headmaster in all of our Province Wellesley schools, being transferred from one to another as the need arose.

In 1916 Mr. and Mrs. Philips were sent to open up new Mission work in Kedah and they started the churches in Sungei Patani and Alor Star, and he raised the funds for the church which now stands at Sungei Patani.

In 1919 he was ordained Deacon by the late Bishop J. W. Robinson. In 1922, he was admitted on Trial in the Malaya Annual Conference, and ordained as Elder by the late Bishop E. F. Lee, and admitted to Full Membership in 1925.

In 1919 he was transfered to Penang where he became Headmaster of the Anglo Chinese School at Dato Kramat Road and pastor of the Tamil Church. While there he started the church building campaign for the new church which now serves the needs of the congregation. In 1927 he was transferred to Seremban as teacher-preacher and with the funds raised at that time a house was bought to be used as the Tamil Church Manse. In 1929 he was appointed to the Tamil Church and A.C.S. Klang, and the following year was transferred to Sentul where he started a church building campaign. With the aid of the missionaries in Kuala Lumpur, the new brick church was built in 1933, replacing the old attap church.

Since 1936 - 1949, after his retirement from the grant-in-aid schools, he has worked in the private schools of the Mission. During the Japanese occupation he served as pastor of the English congregation of the Wesley Church in Klang.

Mr. Philips has served as pastor in the Penang Tamil Church, the Province Wellesley Churches, the Seremban Tamil Church and circuit, the Klang Port Swettenham circuit, the Sentul Church and circuit, as assistant in the K.L. Tamil Church, and also has been in charge of the Banting, Kajang, Cheras and Kuala Kubu Bahru circuits.

Mr. and Mrs. Philips have a son and two daughters all of whom are married.

> I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power. But really great men have a curious feeling that the greatness is not in them but through them. And they see something divine in every other man, and are endlessly, foolishly, incredibly merciful.
>
> —John Ruskin

Source.—The story was written for "The King's Messengers" Magazine by Mrs. Moffat, through whose courtesy the material has been used.

Our Boys and Girls

ONE OF THE NOBLE ARMY

Manche of the Wayfarers

THE SUN WAS GETTING LOW in the sky when a young, brown-skinned South African girl made her way through the fields of grain towards her home in the village hard by. She walked quickly, past the green mealies and the brown, bushy heads of Kaffir corn, a happy light in her eyes.

She was thinking about to-morrow. To-morrow she would go to the meeting of the African Girl Guides (who are called the Wayfarers out there); to-morrow she would be among the other girls who had already been baptized and enrolled in the army of Christ's soldiers. Manche Masemula, for that was her name, had not long learnt to know and love Jesus Christ; she was not yet baptized. Yet before very long she would be one of them - a Christian Wayfarer. Twice she had marched with the others as they proudly carried their banner among the heathen folk.

She came back to the village after her work in the fields, and stooped to enter the door of one of the round thatched huts. Taking some grain from a big basket, she scattered it on a round stone, and with the upper grindstone began to crush it for the evening meal of porridge.

But when to-morrow came, Manche could not go to the meeting. She lay on the mat that served for a bed, too ill to get up. "What is the use of your God if He cannot make you well enough to work?" grumbled Manche's mother. She was not a Christian woman, and was angry with Manche for becoming a Christian. Late that evening one of the Wayfarers came to see Manche and gave her a message from their leader. She was to go to the Mission doctor for some medicine.

How Manche Proclaimed her Faith

IT MADE HER BETTER, but hardly well enough to stand. Her mother came and stood over her in a threatening manner. "Get up and work!" She stormed. "If the Christians' medicine cannot make you well, then the Christians' God is no use." Manche struggled to her feet and began to work; but she was weak and giddy with fever, and presently she sank down on her mat again. Her father and mother dragged her to her feet. "Work," they cried, "or we shall have to make you." They beat her, and all that day they taunted her. She did not answer them, and she worked as well as she could, but it seemed that her quietness only made them angrier. "Give up the Christian God, and go back to the old ways, and no evil will befall you," they said over and over again. But she would not answer. She remembered the story of her Lord, who, when He was reviled, reviled not again.

And Suffered Death Gladly

NEWS SPREAD AMONG the village folk, who hated the Christians, and towards evening a crowd gathered round the hut. Manche learnt that they were going to take her away to a lonely place and torture her till she gave in. She looked out bravely at the crowd of angry faces before her. "I shall never stop being a Christian," she said. "The more they hurt me the more I shall laugh".

She had to face the thought of it all that night, and in the morning the cruel work began. Her father struck her first, blow after blow. She felt the pain, but it was not a cry of pain the onlookers heard, it was a laugh of joy and triumph.

The blows went on; when her father stopped, her mother struck her again and again. At last Manche sank on the ground dying. The last thing her tormentors heard before she died was the sound of her brave laughter.

A Martyr's Grave

IT WAS NOT TILL SHE was dead that her persecutors began to be afraid at what they had done. They sewed her body up in a blanket and carried it to their burial ground. They began to dig. Only just below the surface of the earth they came across a great flat stone. That frightened them still more, for they usually found it easy enough to dig a grave in the burial-ground. They began to dig again in a fresh place, but again the spade struck a stone. They talked about it in whispers. An old man said: "This has never happened before, though we have dug many graves here. The ground will not receive Manche, for she is not our child. She is the child of the man of God, the teacher of the Christians, Moeka." They huddled together like a crowd of frightened sheep. They did not know what to do.

But news reached the Christians by that time, and, though the minister was away, an old church servant came to the place. Shamefaced, they told him the news. He said very little, but led them to another place where they could dig deep enough to make a grave.

Not long afterwards the folk of that village were to see a proud band of Christian people making a pilgrimage to that grave, with banners and lights: to see a Cross put on it, and these words on the Cross: "Manche Masemula, February the fourth, 1928. Aged 15 years. The noble army of martyrs, praise Thee."

It was Sunday the next day, and in the Church near-by the African teacher, Moeka, with the people who made their communion there that day, thanked God for the courage and love of Manche. Afterwards he gathered together her friends the Wayfarers and spoke to them. He said "How dreadful it is that one of your friends has been killed for her faith!" Then he asked them a question: "Perhaps you will want to give up being Christians now?"

But a great shout went up from the Wayfarers. "It is not dreadful." they cried, "it is good. If only we could die like Manche." And they raised their right hands high, the sign of their allegiance to their King, the King of Kings, saying: "It is not dreadful. Manche laughed, and we laugh too." For they really understood and believed those wonderful words which were spoken to make us glad and strong to suffer for our Lord.

MYF

What's Going On In the Malayan MYF

Compiled by ERIC WEE

MALAYAN METHODISM will be launching, by the end of this year, a four-year programme embodying the theme, *"For Christ and His Church"*. In order that this be carried out effectively all organisations of the church will be asked to co-operate. The MYF will be asked to do its share and I hope that Districts and chapters will take note of this and work the various subjects required into your programmes.

Lent is almost here and Easter is approaching. There is no better time than the present for us to begin a period of preparation before launching out on this four-year programme.

"Jesus' Way—Our Way" the central theme for all MYFs this year is very appropriate and we can build our programmes around this until sometime in September 1949 when we can climax this period of preparation with some special projects. It is my hope that all Chapters will keep this constantly in mind so that the MYFs throughout Malaya will work out an effective programme of religious education.

The Central Office will issue in the near future some special programmes on Easter. Commission Chairmen can also look forward to suggested programmes which will be issued soon.

One of our goals this year is Religious Education and in June Districts are expected to launch an MYF Week of intensive campaigning. Perhaps between now and then periods of week-end camps, retreats and group fellowships among members of individual chapters will help. These are only suggestions. Chapters are asked to utilise these ideas if possible and carry out others on similar lines.

Singapore. All Singapore MYFs have elected their new Cabinets and most of the upcountry chapters have also done the same. News from the Singapore District shows a widening of interest in the scope of work among youth. Taking the lead and at the opportune time when the Rev. and Mrs. Betrand de Luze, Youth Representatives of the World Christian Council of Churches, were in Singapore, the MYF with the blessing of the Malayan Christian Council has started a movement towards a Federation of Christian Youth of the many churches here. It has long been felt that if Christian youth were to present a united front much more can be achieved in the field of evangelism and social service. Our prayers go with the pioneers of this movement and we pray that God will show them the way.

Kuala Lumpur. Wesley MYF put up another excellent Christmas number in 1948 and reports that appeared in that number indicate that this year they are out to do greater things.

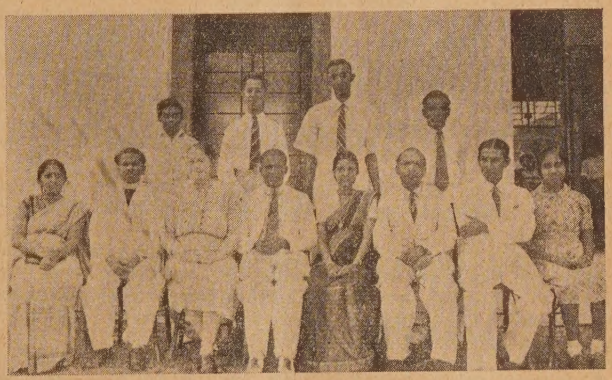
Our youngest chapter, Sentul MYF, is gathering strength daily and our heartiest congratulations to their President Mr. N. Paul and his loyal staff on the work they are doing. Their first effort at publishing a magazine certainly deserves every praise as evidenced by the Christmas number which many of you must have read. We wish them every success this year.

Ipoh and Penang. All the news we have received from these Districts indicate a resurgence of spirit for the new year and we look forward to the forthcoming Institute which will no doubt bring the much needed inspiration for greater service.

Sitiawan MYF has sent in this report: "The Anglo-Chinese School, Sitiawan, reopened on the 10th January 1949 and with it all the activities of the School. The Methodist Youth Fellowship has been revived. With the addition of 67 new members the strength of this MYF has passed the 100 mark. It is hoped that this year the MYF will be able to play a greater part in promoting Christian Fellowship. A general business meeting of the MYF was held on the 25th January 1949 when the office bearers for the year were elected. The evening's programme concluded with a social and a cabinet meeting."

AT THE ANNUAL GENERAL MEETING of the Telok Anson MYF held at the Anglo Chinese School Hall on the 19th January, 1949, the following were elected office-bearers for the current year:

President:
Mr. S. Paranjothy
Vice President:
Miss Minona Perera
Hon. Secretary:
Mr. A. Vasudevan
1st Commission:
Miss Oon Beng Cheng
2nd Commission:
Mrs. Patricia Kok
3rd Commission:
Mr. N. Pathmanathan
4th Commission:
Mr. Oon Seng Kok



Sentul MYF Cabinet

Fairfield Chapel MYF Picnic Devotional Hour

Tamil Church (Penang) Carol Party

School Magazines Reviewed

The following school magazines were received by the Malaysia Message Office:

"The Beacon" published by the Methodist Girls School, Kuala Lumpur. Its 150 pages were filled with pictures, articles and reports covering the years 1945-1948. It was edited by Mrs. F. W. Gurr, who was assisted by an able corps of teachers. The magazine gives an interesting summary of the rehabilitation of the school and a picture of the new building which they expect to open this month.

The Methodist Boys School, Kuala Lumpur, celebrated its Golden Jubilee the last quarter of 1948, and an outstanding part of this Jubilee was the publication of its Jubilee magazine of 144 pages. The article which sketches the progress of this school from 1898 makes fascinating reading. A tremendous amount of research went into the writing of it and efforts were made to find all the details possible about the early days of the M.B.S. Pictures and brief biographies of the various principals, as well as of some of their benefactors, filled the opening pages. The many excellent pictures plus the other features with which the magazine is filled makes this issue a truly outstanding one in the history of the school.

The Methodist Girls' School, Singapore, published its magazine fairly early in the year. An outstanding item in the magazine was a history of the Methodist Girls School written by the Principal, Mrs. E. Handy. This school which was founded by the late Miss Sophia Blackmore on August 15th, 1887, is the oldest girls' school in the Mission. We wish to congratulate the school on its excellent choice of pictures, many of them showing action in one way or another; you see the Senior Choir of 1947 singing under the direction of Mrs. E. Lyne; there was a scene out of a play and among the others, is a splendid shot of the staff at morning tea.

The Anglo Chinese School, Singapore, carries on the cover of its Annual a sketch of the tower and central portion of the new A.C.S. building, which will go up on the Barker Road site next year. The magazine is exceptionally well printed, uses a very high grade of paper, and as a result the pictures are excellent. A frontispiece giving a quotation from Proverbs 3: 5-7 in beautiful lettering sets the tone of the entire Annual. The needs of the school are very well set forth in the Founder's Day Dinner Message by Dr. H. H. Peterson and in the graphs which describe the needs of the school. The magazine contains a very fine picture of the late Miss J. Russell, whose unexpected death in 1948 was a sad blow to the school and to many hundreds of old boys.

"The Silent Signpost," the annual of the Anglo Chinese School, Seremban, gives a very good review of that school and its activites, and is visual evidence that the school has completely recovered from the effects of the war years. A very interesting photograph in the front shows Mr. Gurdial Singh, of the staff, being welcomed at the Nashville, Tennessee, Railway Station by delegates from Scarritt College where he is now studying as a Crusade Scholar. The page given over to the report of the MYF shows that it is a live organisation and that they have had quite a series of special activities. A bazaar, which was held by the MYF the middle of the year, netted nearly $1,000. The Anglo Chinese Continuation School, which was opened post-war by the Acting Principal, Mr. Yong Yew Kim, now has 7 classes from Primary to Std. III and an enrolment of over 300 pupils.

The Anglo Chinese School, Ipoh, Annual is called *"The Voyager"*. As frontispiece it has an excellent picture of a sailing boat drawn by Chu Chee Chuen of the Senior B class. The student Editor was Mr. P. S. Maniam. Using nautical phraseology the magazine contents read as follows: The Ship's Log, From the Bridge, Old Salts, The Lead Line, Culled from the Crew, etc. which makes an interesting change in school annuals and one whose originality deserves high commendation. The pictures describe a scene from a play, three different drill groups and five scenes from the Science Lab. with boys busily engaged with various experiments.

The Anglo Chinese Girls' School of Ipoh publishes an annual called *"Our Argosy"*. The Annual contains 84 pages, is printed on good paper, and we congratulate them on the choice of pictures. This school is fortunate in having one of the finest school buildings in the country located in spacious grounds. The photographs feature the school concert, the primary department in action, and one of the most interesting sections is pictures showing the general science lab., a class in the school biological garden, and two photographs showing classes in cooking and laundry work. One group of photographs features old girls who are now at College: Miss Eugenia Chong at Oxford High School, England; Ng Chui Ming, Raffles College; Chow Yung Yu, St. John's University, Shanghai; Teo Guat Sim, King Edward VII College of Medicine; and the four Tan sisters, William Penn University, U.S.A.

MORE OR LESS PERSONAL . . .

Among the former missionaries recently heard from are the Rev. and Mrs. NEWTON GOTTSCHALL. Mr. Gottschall is pastor of the Methodist Church, Morocco, Indiana. Mr. and Mrs. Gottschall were in Sumatra for many years and wish to be remembered to their friends in this part of the world.

Mrs. THELMA WATSON, the former Thelma Ashley who was on the staff of the Methodist Girls' School, Singapore, lived in Nind Home and worked in the Wesley Church, is now living with her husband and family at Dos Palos in central California. Mrs. Watson is teaching school in a community in which there are many migrants and where there is much poverty. She wishes to be remembered to her old friends in Singapore.

Mr. OLIVER THEVATHASAN, son of the Rev. and Mrs. Thevathasan of Singapore, is now completing his Senior year at De Pauw University, Greencastle, Indiana, and plans to enter one of the medical schools next September. A recent letter from a former Malayan missionary, who visited Oliver at De Pauw, quotes this statement from an assistant to the Registrar of the University: "Oliver is one of the best, if not the best, foreign student in many ways that we have ever had in my experience at De Pauw." Mr. J. BRUCE AMSTUTZ, son of Dr. and Mrs. H. B. Amstutz, is likewise a Senior in the same University.

Mr. MICHAEL LEE, eldest son of Mr. Lee Choon Ngee on the staff of the A.C.S., Singapore, was recently in the American news due to a half-hour radio broadcast that he gave from Purdue University. Michael is now completing his 2nd year at this University.

Mr. ARTHUR CHOO CHONG SENG, an old boy of the Anglo Chinese School, Singapore, is now a student in the University of Oregon at Eugene, Oregon. He has already begun to take an active interest in the extra-curricular activities on his University campus and was elected Vice-President of the Y.M.C.A. Freshmen Club. He is also on the Freshmen Swimming Team. Dr. and Mrs. PAUL B. MEANS send their greetings to their Malayan friends through Arthur. Dr. Means is a member of the faculty and head of the Department of Religion.

Mr. NG CHIAU BENG, eldest son of the REV. and MRS. TIMOTHY HUANG, is a student at Union College at Barbourville, Kentucky. Chiau Beng spent the Christmas holidays in the farm home of a friend. It was his first experience riding horses and his friends at Glen Fork suggested that he would make a good Chinese cowboy. On Christmas Eve he had his first experience of a snowstorm. He has spoken in various churches upon invitation of his College friends.

Mr. DING LIK KIU, the second Crusade scholar to go to America from Malaya, will graduate this year from Randolph Macon College. He has done such outstanding work at this College

that he was accepted by John's Hopkins University Medical School, his application being one of more than 4,000 received by that famous University. He was one of 70 students to be accepted.

Rev. and Mrs. CHARLES D. PATTERSON are now living at 224 South Poplar Street, Seymour, Indiana, and Mr. Patterson is the pastor of The Methodist Church. He is also a member of the Conference Board of Ministerial Training and Treasurer of the Conference Board of Education; and he likewise is heading up the Sub-district ministerial group and has taken over the Youth Work in the sub-district. Mr. GURDIAL SINGH spent the Thanksgiving week-end with the Pattersons.

Mr. GURDIAL SINGH, one of the last Crusade scholars to go to America, has become a very prominent member of the student body of Scarritt College, Nashville, Tennessee. He has recently been a member of a group of 7 students studying at Scarritt who are promoting world brotherhood. These students come from Brazil, China, India, Japan, Korea, Norway and Malaya. Letters received from Mr. Singh indicate the great experience he is having in America. In one letter are these lines: "My studies and the observations I have made in this Christian atmosphere—Scarritt is just like a 'haven' in Nashville—have awakened me to the fact that the need among our young people in our churches and schools in Malaya is tremendous."

CORRESPONDENCE . . . .

Should Our Schools be called "Methodist"?

29th January, 1949.

Dear Sir:

I have just received the October issue of *The Malaysia Message* which contained a short editorial comment on the advisability of changing the names of our schools. I am in hearty accord with the views expressed. In fact I raised this matter on the last day I was in K. L. before leaving Malaya.

Almost every one can give many good reasons for this change. *"Anglo-Chinese"* does not *tell* what our schools are, especially that they are Methodist institutions. On the other hand this hybrid word does connote something and that something is precisely what our schools are not today! Without exception we have had to explain to inquiring newcomers and visitors what *"Anglo-Chinese School"* means. Furthermore, as our population is made up of three great races it seems inappropriate today to cite one section for "honour".

Here in the U.S.A., I never use the word *"Anglo-Chinese"* for fear that my hearers will conjure all sorts of wrong pictures in their minds about our schools. I tell them simply about our Methodist schools.

As for such awful combinations as *"Anglo Chinese Girls Continuation School"* and *"Paya Lebar Preparatory English School"* what good word can be said for them?

For some very good reasons many would like to retain the name ACS. Around those simple, almost colourless letters, there have been entwined loving sentiments which age cannot blurr. Yet I would plead that we live in a world of change. Gone are the S.S. and the F.M.S. Gone also our own former E.L. and in its place, a very new and yet vital group throbbing with young life, for which we now use the initials MYF.

So I give my vote in favour of:

MBS and MGS for all our schools and MABS and MAGS for all our afternoon schools (in order to avoid confusion).

HO SENG ONG

1021 So. Clayton Way,
Denver 9, Colorado, U.S.A.

18th February, 1949.

Dear Sir:

I am in complete agreement with your Editorial and the letters which have been written favouring the change of names of our schools to "Methodiist".

NELIYA MOREIRA

A.C.G.S.,
Ipoh.

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